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Index.

POETRY.	EDITORIAL.
Lines on the Death &c.....65	New York State Teachers Association.....73
MISCELLANEOUS.....65	The Educational Convention.....72
Michael Angelo.....65	Scientific Exchanges.....78
A Visit to Leigh Hunt.....67	Free School Clarion, Prospectus.....79
EDUCATIONAL.....67	etc.....79
Address &c.....67	Book Notices.....79
Rev. Mr. Young's Rejoinder.....70	

ORIGINAL POETRY.

For the District School Journal.

LINES

On the death of Camilla, daughter of W. V. K., of Po'keepsie.

The sable drapery of the night was drawn
 Aside, and glorious morn more beautiful
 Than it was ever wont to do, broke forth,
 And lit the earth as 'twere with angel smiles.
 But stillness deep, profound, e'en holy seemed
 To brood o'er earth, for wafted by the wind
 Of heaven a spirit lent to earth had wing'd
 Through massy clouds its flight from whence it came.
 Did'st ever see the sun when silvery dew
 Like glit'ring pearls bestud some tender flower,
 And with its scorching rays bring low the bud
 That fairest bade to bloom.
 E'en so was she, no brighter, purer flower
 E'er bloomed on earth, no jewel half so bright
 E'er wore death's diadem.

But angel one thy spirit's fled,
 We know thou'rt happy now,
 Thy form is with the silent dead
 But glory decks thy brow.
 Ah! short and sad thy sojourn here
 Life's morning scarce began
 E're thou had'st shed thy last, last tear,
 Thine earthly course had run.

Thine eye was far too bright for earth,
 Thy spirit far too pure;
 Its mild blue beam of heav'nly birth
 Sought its own native sphere.
 This earth of ours we know is fair,
 But ah! too rude for thee;
 Thine angel spirit sought the air
 Where all is pure and free.

Yes! sainted one we know thou'rt blest,
 For souls so pure as thine
 Were born to enjoy a nobler rest
 Than's found round earthly shrine.
 Sweet suffering one thou'rt freed from pain,
 There's nought can harm thee now,
 With white wing'd ones thou'lt ever reign
 With crown upon thy brow.

And golden harp thy hands shall bear,
 And bright flowers deck thy way,
 And loud upon celestial air
 Shall swell the enraptured lay.

But list! as thy wing'd spirit enters in
 The golden porch of heaven, say: dost not hear
 Familiar tones strike fast upon thine ear?
 Ah! see'st thou not the angel smiles that deck
 That lov'd one's brow? and feel'st thou not the clasp
 Of her immortal hand? tell me, ah! tell
 Me spirit fair, if thou her form dost know.

Yes! broad arched blue with glory rings,
 And angels touch those golden strings
 When child and mother meet.
 The countless host around the throne
 Give glory unto God alone
 And still the song repeat.

Ah! rest ye there, yes! lov'd one rest,
 For thou art now supremely blest
 'Neath heaven's effulgent beam;
 And near thy sainted mother's side
 Shall sit and hear the swelling tide
 Of life's unfathom'd stream.

We would not call thee hence, ah! no,
 Though oft the silent tear may flow
 To think that in thy narrow bed
 Thou'rt slumb'ring with the silent dead.
 But oh! a guardian angel be
 To those who are bereft of thee.

S. S. HAZARD.

Miscellany.

Michael Angelo.

From his infancy, he showed a strong inclination for painting and made so rapid a progress in it, that at the age of fourteen he was able to correct the drawings of his master Dominico Grillandai. When he was an old man, one of these drawing being shown to him he modestly said, "In my youth I was a better artist than I am now."

His quickness of eye was remarkable. He used to say that a sculptor ought to carry his compass in his eye. "The hands indeed do the work," said he, "but the eye judges."

Of his power of eye he was so certain, that having once ordered a block of marble to be brought to him, he told the stone-cutter to cut away some particular parts of the marble, and to polish others. Very soon an exquisitely fine figure starts out of the block. The stone-cutter, surprised, beheld it with admiration. "Well, my friend," said Michael Angelo, "what do you think of it?" "I hardly know what to think of it," answered the astonished mechanic; "it is a fine figure to be sure. I have infinite obligations to you, sir, for thus making me discover in myself a talent which I never knew I possessed."

Angelo, full of the great and sublime idea of his art, lived very much alone, and never suffered a day to pass without handling his chisel or his pencil. When some one reproached him for living so solitary a life, he said, "Art is a jealous thing; it requires the whole and entire man."

On being asked why he did not marry, he said, "My art is my wife, and gives me all the trouble that a married life could do. My works will be my children. Who would ever hear of Ghilenti, if he had not made the Gates of St. John? His children have dissipated his fortune—his Gates remain."

On being asked, one day, what he thought of Ghilenti's "Gates?" "They are so beautiful that they might serve for the Gates of Paradise," replied Angelo.

He went one day with Vasari to see Titian at work, at the Palace of the Belvidere, at Rome, who had then his picture of Danae on his easel. When they returned, Angelo said to Vasari, "I much approve of Titian's coloring, and his manner of work, but what a pity it is, that in the Venetian school they do not learn to draw correctly, and that they do not have a better taste of study! If Titian's talents had been seconded by a knowledge of art and of drawing, it would have been impossible for any one to have done more or better. He possesses a great share of genius, and a grand and lively manner; but nothing is more certain than this, that the painter who is not more profound in drawing, and has not diligently studied the chosen works of the ancients and moderns, can never do anything well of himself, nor make a proper use of what he draws after nature; because he cannot apply to it that grace, that perfection of art, which is not to be found in the common order of nature, where we generally see some parts which are not very beautiful."

He was extremely disinterested. For his immortal design of the Church of St. Peter, at Rome, he received only twenty-five Roman crowns: it was finished in a fortnight—San Gallo had been many years about his wretched models and received four thousand crowns for them. This being told to Angelo, he said, "I work for God, and desire no other recompense."

His disinterestedness did not make him forget the honor of his art, which he would not sacrifice even to his friends. Signior Doni, who was an intimate friend of Michael Angelo, desired to have a picture painted by him. Angelo painted the picture for him, and sent it to him, with a receipt for seventy crowns. Doni returned him word, that he thought forty crowns were sufficient for the picture. Angelo gave him to understand that he now asked one hundred crowns. Doni informed him that he would now give him seventy crowns. Angelo sent him for answer, that he must either send back the picture, or give him one hundred and forty crowns. Doni kept the picture, and paid him the money he asked.

Angelo was ever jealous of the dignity of his char-

acter as an artist. When he was employed by Pope Julius the Second on his Mausoleum, he had twice requested to see his Holiness, without success. He told the chamberlain, on his second refusal, "When his Holiness asks to see me, tell him that I am not to be met with." Soon afterwards he set out for Florence. The Pope despatched messenger after messenger to him; and he at last returned to Rome, when Julius very readily forgave him, and would never permit any of his enemies or detractors to say anything against him in his presence. Some of his rivals, wishing to put him upon an undertaking for which they thought him ill-qualified, recommended to Julius the Second to engage him to paint the Sistine Chapel. This he effected with such success, that it was no less the envy of his contemporaries than it is the admiration of the present times: and the great style in which it is done struck Raphael so forcibly, that he changed his manner of painting, and formed himself upon this grand and sublime model of art. When it was finished, the Pope, unconscious perhaps of the native dignity of simplicity, told him that the chapel appeared cold and mean, and that there wanted some brilliancy of coloring and some gilding to be added to it. "Holy Father," answered Michael Angelo, "formerly men did not dress as they do in the present time in gold and silver; those personages whom I have represented in my pictures in this chapel, were not persons of wealth but saints who despised all pomp and riches."

Under the Papacy of Julius the Third, the faction of his rival, San Gallo, gave him some trouble respecting the building of St. Peter's, and went so far as to prevail upon the Pope to appoint a committee to examine the fabric. Julius told him that a particular part of the church was dark. "Who told you that, Holy Father?" replied the artist. "I did," replied Cardinal Marcollo. "Your eminence should consider, then," said Angelo, "that besides the window there is at present, I intend to have three more on the ceiling of the church." "You did not tell us so," replied the Cardinal. "No indeed, I did not, sir," answered the artist; "I am not obliged to do it, and I would never consent to be obliged to tell your eminence, or any person whosoever, anything concerning it. Your business is to see that money is plenty in Rome; that there are no thieves there; to let me alone; and to permit me to go on with my plan as I please."

Angelo worked by night at his sculpture with his hat on his head, and a candle on it; this saved his eyes, and threw the light upon the figure properly. He never desired to show any work of his to any one until it was finished:—on Vasari's coming in one evening to see an unfinished figure, Michael Angelo put out the candle, as if by accident, and Vasari lost his errand.

This great artist was extremely frugal, temperate, and laborious, and persevering in his work, that he used occasionally at night to get upon the bed with his clothes on. To young men of talent and of diligence he was extremely attentive; and as he was su-

perintending the construction of the Church of St. Peter at Rome, in a very advanced period of his life, he would while sitting on his mule, correct their drawings. To his servants and inferiors he was very kind. To one of them who had long waited upon him with assiduity, and who was dangerously ill as soon as he had been able to do something for him, he said, "Alas! poor fellow, how hard it is! You die, now, when I am able to do something for you."

The late Sir Joshua Reynolds was an enthusiastic admirer of Michael Angelo: and he, perhaps, never imitated that great man so successfully, as in his picture of the death of Count Rigolino.—*Chamber's Miscellany.*

From the Dumfries Courier.

A VISIT TO LEIGH HUNT.

He lives in one of the quiet, elegant squares that have gradually been forming all round the delightful neighborhood of Kensington Park. After I had sat for a few minutes in his library—conning books as I had often done before, but always with renewed interest—the door briskly opens, and in trips Leigh Hunt—in look, figure, and manner, the "Immortal boy!" as his friends have named him, quoting a fine expression of his own poetry. It has often been remarked that one has always some previous image of such a man; and that frequently this image is somewhat roughly dissipated by the reality. But Leigh Hunt in imagination and Leigh Hunt in bodily presence, are much the same creature—bright, brilliant, expressive—a constant elastic motion, palpitation it may be called, yet not uneasy or precipitate, but serene and bright, with a perennial flow of cheerfulness! profound sympathies at the same time ever mingling with the most tender joyous impressions, and a free going half-careless natural grace all about him, as if born of the same spirit that wreaths

The sweet briar or the vine
Or the twisted eglantine.

His appearance—especially when animated by any incident or impulse, which was the case when Timothy some years ago caught a glimpse of him, is exceedingly fine, with much of that uniqueness and fascination with which nature often externally clothes her favorites. After the first instantaneous survey your attention is particularly riveted by the forehead and eyes, and by the quick, constant, youthful play of his movements. More beautiful eyes cannot be conceived; they seem to be the very perfection of those orbs of the soul. They are dark, brilliant, and finely penetrating, but without one spark of fierceness, anger, pride, or any tumultuous passions; nay, they are as sweet as they are strong, as mild as they are bright, radiant with inspiration, suffused with thoughtfulness and wisdom, but habitually soft with kindness, with goodness, with gay glancing wit which irradiates but does not wound, and at moments deeply saddened into an expression of pensiveness and pity. The forehead embowers up from the eyes with singular grace and beauty—not

perhaps, massive or majestic—for the whole mould of the man is light, refined, and delicate—but it is full, compact, finely rounded, and most expressive, not only of fancy elegance, but of force, decision, and of active working power, both in intellect and character. His hair, which has been dark, but is now whitening, is neatly parted, and flows to a considerable length, but with modest grace, a little way over his shoulders. No part of his body ever seems to rest; but this is not the fidgetiness of old age or an uneasy irritability of temperament; it is the downright, overflowing, unconfinable joyance and buoyancy of youth, that are within him as fresh and strong as ever. Even seated in his chair, all the "immortal boy" reveals itself in him. These shoulders will be shrugging and twisting, these legs will be cutting quaint capers, these sharp feet will be darting out, these fingers will be touching some book, some pen, or tapping some friend on the shoulder or breast or, for very excess of playfulness, by twirling in all shapes around and through each other. Then what a gladness comes over him, if you want anything—if he can only persuade you to have something, whatever it be, a book, a picture, another chair, a bit of biscuit, a cup of tea with him—what an opportunity for the "immortal boy" to start up on those throbbing limbs,—to frisk and bound here and there; and every quick look and rapid-changing gesture, to express the very intensity of delight, of sympathy, of enjoyment! In all this there is no eccentricity, no frivolity, but a joyousness, a youthfulness and warmth of heart, which enlivens even the most torpid, sensibly raises the temperature of the most cynical, makes the indifferent his friends, and attaches his friends closer to him. How it especially captivates the amiable and accomplished among the young themselves, need not be said.

ADDRESS,

Unanimously adopted at the Free School State Convention, at Syracuse, July 10th, 1850.

FELLOW CITIZENS:—At the instance of your chosen law-makers, you voted last November on the question of opening your Common Schools without charge or distinction to all the children of fit age residing within your State; and your majority in favor of such opening was overwhelming. In thus voting, you did not imply that the details of the Free School act of 1849 were perfect, nor were you understood as so deciding. You left the Act open to amendment by each successive Legislature, whenever amendment, not inconsistent with its vital principle, should be deemed advisable. Your last Legislature, in full view of these facts, instead of correcting any errors which in the first reduction of a great principle to practice are well nigh unavoidable, decided to re-submit the law, with all its alleged imperfections on its head, for your approval or rejection this fall. In other words, the Legislature, while it left its own work undone, required you to do yours a second time. And now, the enemies of Free Schools seek to profit by this neglect,

coupled with the unfair manner in which the question is re-submitted, and to secure your suffrages in opposition to the Free principle, by harping on and magnifying the defects and inequalities in the details of the law. They would have you believe that in voting with us you vote against any amendment of the present law.

Against this statement we most emphatically protest. The issue ought to have been fairly and truly presented by the act of last session, 'For Free Schools' or 'Against' them; for that and that only is the question to be decided. A vote on our side simply affirms the principle that our Common Schools shall be Free; a vote against us is, in effect, a vote for a return to rate-bills and trustee exonerations—a vote to re-establish distinctions of caste in our Common Schools, and subject a portion of our children to the bitter humiliation of being pointed out as district paupers. To revive these distinctions is to banish thousands of children from the Schools altogether, and doom them to life-long ignorance, through the mistaken but natural pride of their poverty and kindred. A vote against us in the approaching election is a vote to recede from the educational platform of Massachusetts, in the direction of Virginia, Italy, Turkey. A vote against the law, as the question is now most unfairly presented, is a step toward popular ignorance, barbarism and moral night. We are confident that no such step will be taken by New York in the year 1850.

Whoever among you has had patience to follow an opponent of the law through his devious course of reasoning, well knows, that his citadel is the assumption that 'it is wrong to tax one man to educate another's children,' unless it be the children of absolute paupers. This assumption, if conceded, is fatal not to Free Schools merely, but to any Common Schools whatever. If elementary education be properly and only a parental duty, then the State should leave it wholly to the voluntary and unobserved efforts and combinations of parents. Then the taxation of a district to build a school-house, is usurpation and extortion. Then all the laws which have been passed, making compulsory provision for Common Schools, or intended to increase their efficiency, are impertinent, agrarian and confiscating. Yet few of our opponents will venture to take this or any other ground of radical hostility to the Free School principle. The difference between their position and ours is mainly one of degree. We abide consistently by the principles on which only can any public provision for education be justified; they stop half way, and in so doing, condemn their own course in coming so far.

To the assertion that it is wrong to tax A to provide instruction for the children of B, we reply that we would tax both A and B, for school purposes, each in proportion to his ability, not as parents but as possessors of property, and because Property is deeply interested in the Education of All.

There is no farm, no bank, no mill, no shop, (unless it be a grog-shop) which is not more valuable and more profitable to its owner if located among a well-educated, than if surrounded by an ignorant population. Simply as a matter of interest, we hold it the duty of property to itself to provide education for all. Not therefore as the children of A, nor of B, but as children of New York, her future cultivators, artisans, instructors, citizens, electors and rulers, we plead for the education of all, at the cost and for the benefit of all. In a community where a single vote cast in ignorance may involve the Country in war, in aggression and untold calamities, property cannot afford that there be any considerable proportion of ignorant voters nor ignorant mothers of voters. To whomsoever shall urge the duty of B to educate his own children in spite of his relative poverty, we say, urge upon him that duty to the extent of your powers of persuasion and we will second you as well as we may. After the State has done all in its power, there will be enough for every father to do in the way of educating and disciplining his children. But this rudimentary intellectual culture of the Common School, is an undertaking not of individual parents, but of the community, the State, and the State should provide therefor as it provides for its other institutions. It has very wisely declined the care of Public Worship, which in other countries forms a very important portion of its duties and the public burthens, and has nobly assumed the charge of Popular Education, which other governments too generally repudiate. Having thus resolved that B's children shall be educated, not for his sake but in furtherance of its own policy, and in deference to its own safety, the State would do wrong to tax his poverty to defray the cost of this safe-guard to property. The Common Schools of New York are to her what their respective standing armies are to Russia and Austria, and it would be as fair to support the latter by a head-tax as the former. The child of Indigence who attends the District School is discharging a public duty, and should be as welcome there as the heir of affluence and social distinction. He should be made to feel that his due training and development are the subject of general solicitude. Property can better afford to educate four children in the school-house than one in the street. The teacher, when fairly remunerated, as he too often is not, is a far less expensive functionary than the sheriff, the district attorney or the judge. One burglar or thief costs more to the community than all the teachers of an average township. The statistics of our State Prisons prove that at least three-fourths of our criminals are drawn from that one-fourth of our population which has enjoyed the least educational advantages—mainly no such advantages at all. Let our Common Schools be abolished to-morrow, and property would soon be taxed many times their annual cost in the shape of robberies, riots and depredations. For every teacher dismissed, a

new deputy sheriff, constable or policeman would be required. And the dismissal from our Schools of those children of poor but not abject parents whom the Free School law has called into them, would be identical in principle with the destruction of the Schools altogether. A large portion of our children would be educated if there were no Common Schools, but these, we know, would not be.

But we are asked why a citizen who has worked, and saved, and thrived, should pay for schooling the children of his neighbor, who has drank, and frolicked and squandered, till he has little or nothing left. We answer, he should do it in order that these needy and disgraced children may not become what their father is, and so, very probably, in time a public burthen as criminals or paupers. The children of the drunkard and reprobate have a hard enough lot, without being surrendered to his judgment and self-denial for the measure of their education. If they are to have no more instruction than he shall see fit and feel able to pay for, a kind Heaven must regard them with a sad compassion, and man ought not utterly to leave them uncared for and subjected to such moral and intellectual influences only as their desolate homes may afford. To stake the education of our State's future rulers and mothers on such parents' ideas of their own ability and their children's moral needs, is madness—is treason to the common weal. They will be quite enough detained even from Free Schools by supposed inability to clothe or spare them; but to cast into the wrong scale a dead weight of paternal appetite and avarice, in the form of rate-bills, is to consign them heartlessly to intellectual darkness and moral perdition.

And in truth the argument for taxing in equal amounts the improvidently destitute and the frugally affluent father of a family for school purposes, is precisely as strong for taxing them in equal amounts to build court-houses, support paupers, dispense justice, or for any other purpose whatever; nay, it is even stronger; for the drinking, thriftless, idle parent, is far more likely to bring expense on the community, in the shape of crime to be punished or pauperism to be supported, than his thrifty and temperate neighbor, and according to our adversaries' logic, he should pay more taxes on his log cabin and patch of weedy garden, than that neighbor on his spacious mansion and bounteous farm. The former will probably turn off two paupers to one of the latter, and should be assessed in a pauper rate-bill accordingly. And this argument from parental misconduct against the justice of Free Schools is of a piece with the rest.

It is with unfeigned regret that we approach the argument against Free Schools, and indeed against Common Schools generally, which is based on Religion. In the eyes of the true statesman, convictions of religious duty are of inestimable worth, and even when mistaken, should be treated with all possible deference. Yet when we see the priest-

hoods by law established, and not these alone, in one country after another of Europe, resisting the establishment of any system of popular education which is not based on the recognition of their respective dogmas as the undoubted truth of God, we are constrained to recognize and resist an assumption fatal to that universal diffusion of knowledge which is the chief pillar of Republican Freedom.—Our State neither affirms nor condemns the dogmas of any Church or sect, but commends each citizen in matters of faith and worship to the guidance of his own conscience and of such spiritual instructors as his parents in infancy and his own convictions in riper years shall designate. The Common School is not above nor adverse to this, but simply aside from it. It does not pretend to give religious (that is dogmatic) instruction, far less to supersede it. It simply requires the attention of every child for thirty hours per week to intellectual culture, leaving the entire Sabbath, with Saturday and the greater portion of the residue, for such purely religious nurture as parents may choose for their children.—When the doors of the Church and the Sabbath School are opened, the Common School is closed, and its inmates are clearly qualified by its teachings for profiting by the Sabbath's appropriate lessons.—Why, then, should any church grudge the Common School those thirty hours for secular instruction?—What is it to gain by dividing and sub-dividing school districts in such a manner as to render any system of universal education impossible? We entreat you, fellow citizens, to resist the appeal which is made to some of you on religious grounds, to vote against Free Schools. To vote us down, will not really accomplish the ends of our dogmatic adversaries, for Common Schools will still remain. The religious objection, even if valid, is not relevant to the present issue, and ought not to be interposed to affect it.

We will not, fellow citizens, urge upon you the priceless worth of Education as an individual possession. Our opponents complain that we harp on the blessings of Education as if they had denied or belittled them. They, too, they assure us, prize knowledge as highly as we do, and feel affronted when we intimate the contrary. Let us in closing, therefore exhort you to remember that Fortune is capricious and Riches have wings, so that no man now in active life can possibly secure his posterity against the chances and changes of this mutable world. The broad domain inherited but few years since by the child of affluence, who little dreamed that poverty could ever sit by his hearth, has already passed into the hands of strangers, and the late haughty possessor has hardly a shelter for his head. In the sight of the whole community, some are daily mounting from obscurity to the dizzy heights of wealth, while others are falling from a like altitude into the deepest gulf of Penury and Need. No man can ensure affluence or even competence to his descendants thirty years hence, but any one by his

vote, or his neglect to vote, may say that those descendants and all who follow them, shall or shall not enjoy that which no gold can purchase, no esteem can equal,—the blessings of an adequate Free Education. Let us entreat you to esteem this not only worth voting for, but working for, to hold it subordinate to no partisan, no personal consideration—to work for such a vote and such a majority as shall put the question at rest forever. Do this, and the canvass of 1850 shall long be remembered as that in which New York proudly vindicated her pre-eminence as the Empire State, and relaid the foundations of her freedom and greatness in the intelligence, the virtue, the gratitude and admiring affection of her children through all coming time.

HORACE GREELEY,
JAS. W. BEEKMAN,
CHAS. B. SEDGWICK,
ALANSON HOLLY,
W. F. PHELPS,
S. B. WOOLWORTH,
O. G. STEELE,

Committee.

REV. MR. YOUNG'S REJOINDER.

To the Hon. Christopher Morgan, Superintendent of Common Schools.

DEAR SIR:—As the condition of my compliance with your request for the publication of our correspondence upon the School Question, the privilege was allowed me of correcting, through the same channel of correspondence, certain wrong impressions with regard to my communication which your reply is adapted to convey.

A protracted disputation is neither my intention nor desire;—a feeling with which you no doubt fully sympathise.

Without further apology, then, I will beg leave to call your attention to the impression conveyed by you with regard to one of the arguments used to enforce my appeal. The point is this:—"That teachers are and will be employed in the Common Schools whose influence is opposed to religion, and who, though externally moral, care nothing for the Bible or the religion it reveals, and which sentiments will affect the scholars, though they [these sentiments] might not be openly proclaimed."

This you have been pleased to make the basis of an allegation altogether unjustifiable; viz: That in this declaration is included "the great body of Common School teachers in the State;" thus arraying me in hostility to the teachers "as a class," while nothing more, by even a forced construction, can be made out of the declaration *than that such cases occur and exist*; with not necessarily a remote intimation that their number is even considerable.

That such cases occur is a fact too palpable to admit of denial, while its statement forms no just ground for the charge of injustice to "the great body of teachers in the State." I might even agree with your own expressed opinion of their high standing "taken as a

class," and yet not be chargeable with any inconsistency with the statement upon which your charge is based. Your allegation therefore against me on this point is not founded in fact; and the impression conveyed therein is undeservedly injurious to me.

With reference to my opinion upon the incompetency of the State plan of Common School education "to secure that moral training of children which is indispensable to a proper direction and use of the intellectual faculties;" I have been correctly represented—and which opinion I am prepared to sustain. Though the design of the present communication is chiefly to correct the wrong impressions created by yours, this point, however, admits of a passing notice.

I might inquire whether the school law does not forbid the application of a religious test in the selection of teachers? Then how are such teachers to be secured as shall answer even your own expressed views upon the extent to which "the great and leading truths of Christianity" shall be taught? Or, are we to understand that this law, in its several chapters and sections, contains nothing more than an embodiment of *generals*, while the several *particulars* are left to be filled up according to the different interpretations of the several Superintendents who may in their turn become its expounders?

And suppose the school law to possess in its latitude sufficient capacity to allow you to supply our common schools with teachers who possess either the "fundamental principle" of a "thorough Christian education," or the qualifications requisite for promoting it: And suppose also that for the purpose of securing such teachers you, who may possibly be a Christian man, as Superintendent, recommend a lax construction of that law, and even honestly suppose its design to be the prevention of "sectarianism." Yet do you not know that religion in any form, even in its most liberal extent, is to some minds sectarian? (And no sectarianism so bitter as that which excludes all religion.) I say suppose all this:—Yet a disciple of Thomas Paine, who might be your immediate successor in office, would put quite another construction upon that law, and strenuously forbid the application of any religious test, even to the extent applied by yourself—and allow teachers of sentiments like his own, access into our schools to poison the minds of the youth with the rankest infidelity. That some Superintendent may take it upon him to follow your example in deciding upon the amount of religious truth to be taught in the Common Schools, and arrive at quite a different conclusion from that which appears in your interpretation of the law.

Where then is our security that under the State plan of common schools "the great and leading truths of Christianity—those which are common to all and based upon the universal consent of the great and the good in every age and clime"—that under this plan, these these truths shall be taught?

Besides, who is to define, so as to produce agreement, in what these great leading truths consist, or

what they embrace? The best, if not the greatest men in every age have included in "the great and leading truths of Christianity:" the being of a God, who possesses the highest moral excellence; that the race of man is by nature apostate from God, and guilty of a wanton violation of His holy law;—that Jesus Christ the Son of God is the only Savior of sinners;—and that repentance towards God and faith in the Lord Jesus Christ are duties indispensable to salvation. These truths are all plainly revealed in the Bible. But according to your standard, even, of the extent to which religious truth should be taught in the Common Schools, would a teacher be allowed, in case of objection on the part of one or more of the inhabitants of the district, to illustrate and explain to the comprehension of the scholars these truths, as fully as he does the other several studies pursued?

Is the inculcation of these truths embraced in the State plan of Common School education? Does that plan contemplate or secure such inculcation? I think not. Then, I ask again, where is the competency of this plan to accomplish that which you claim for it? With all due deference, therefore, to the position which you occupy, and to your honest convictions of truth, I must be permitted to dissent entirely from your expressed opinion that my views of the State plan of education "are wholly unfounded and unjust."

But the main feature and bearing of my communication has been either misconceived or purposely overlooked. I will not now charge the latter.

While the incompetency of the State plan was mentioned, together with the objection to a certain class of teachers who are to a greater or less extent employed; while both these points were mentioned, yet they were but incidental or secondary. They form not the basis of the petition referred to in my communication to you. That basis is found in the *enactment and operation of the "Free School Law."* It is against *this* that both, in their main bearing, protest; and but for this law neither the petition nor the communication which followed, would have been drawn or sent; as both, in their language, most clearly prove.

We are content with the previous law. Under it we asked for no share of the State Fund; while under the same law we willingly, as citizens of the commonwealth, assisted in the erection of school-houses for the benefit of those whose views of education do not agree with ours. But we did and do ask either to be excused from what we regard as an intolerant, oppressive annual tax, imposed by the so-called "Free School Act," or else, a dividend from *such funds* only, as are produced by the tax levied in pursuance of *that Act*. We prefer exemption because we wish no connection with the system of taxation direct upon the people for the support of schools.

And yet this main feature, too palpable to be unobserved, has been left unnoticed, and the endeavor apparently made to change the issue by representing the petitioners as occupying a position similar to that of

the Roman Catholics in their demand, some eight years since, for a division of the State funds.

It must be confessed, that an invitation which promised to place at your disposal so large a share of the popular odium with which to stain the petitioners and myself, afforded a temptation for a temporary sacrifice, at least, of candor; a temptation which I cannot possibly say was in this case unsuccessful. Why not boldly face *the issue*, instead of the attempt to divert it?

You seem sir, to intimate that we wish a discrimination made in our behalf by the State, in the bestowment of "privileges not accorded to other denominations." This we utterly disclaim. In the establishment of our school, which I am happy to say still continues, we asked of the Legislature no favor, because all denominations of Christians were then regarded as standing upon the same footing of freedom to pursue such course of education as they severally, according to their denominational views, deemed best. But now, the Legislature having passed laws *against all*, restricting if not essentially prohibiting this freedom; the petitioners, as a portion of one of these denominations, who feel in a peculiar manner the pains and penalties of the State law, have taken the liberty to protest against the measure and ask redress.

What if our Legislature should deem it for the general interest to pass laws which would, in their tendency, gently oppress, or invade the religious privileges of *every* religious communion in the State; would the argument be valid which claimed justification from the fact that *all* were served alike—that no favoritism was observed toward either?

But it may be replied that other denominations besides that to which we belong have not petitioned the Legislature on this subject, and that they do not consider themselves as suffering by these laws. But is the Legislature justified in passing laws which shall *oppress or injure* one denomination more than another? Is it more just to pass laws which shall operate to the *injury* of any particular denomination, than to its *benefit*? And what if we who are suffering thus injuriously are in the minority; has not a minority also rights? And is not the Legislature as solemnly bound to respect and protect these rights, as the rights of the majority? And while you are disposed to sustain the Legislature in their measure, I would most respectfully beg you to consider the concluding sentiment in your reply—"Whatsoever things ye would that others should do to you, do ye even so to them."

And while, I repeat, this whole feature of the injustice of the "Free School Law" appears in my communication to you, and as the main feature prompting it, you seem to have been peculiarly fortunate in passing it by, and raising and dwelling upon comparatively inconsiderable and incidental, if not false issues, as if for the purpose of evading the main one.

Sir, I have spoken plainly, and my intention has been to speak truly. A sense of justice to the cause of truth and righteousness forbids my saying less. The necessity of this, I have not sought. I had supposed that with your reply our correspondence would close. It was so intended on my part;—and if I have now said aught that has injured you feelings, I find my apology in the consciousness that I have done so, in the maintenance of right. I am unaccustomed to the arena of strife—I prefer a more quiet career. Yet when I find invaded the principles of both civil and religious liberty, and the allotment of contending for those principles assigned to me, my duty is plain; and I trust the day will never come that shall find me either unwilling or afraid to obey.

Respectfully your friend,

A. T. Young.

DISTRICT SCHOOL JOURNAL

ALBANY, AUGUST, 1850.

N. Y. State Teachers' Association.

The annual meeting of this Association will be held in the city of New York on Wednesday and Thursday, the 7th and 8th of August.

Lectures are expected during the session from the following gentlemen, viz :

From the Rev. Professor J. Proudfit of Rutgers College, N. J., on College Education, its adaptation to the interests of our country.

From S. B. Woolworth of Cortland, on Vegetable Physiology.

From D. H. Cruttenden of New York, on the Connection of the Sciences.

From G. L. Farnham of Jefferson, on the Study of Natural History.

From S. S. Randall of Albany, on the Importance to the Teachers as a profession of the Adoption of Free Schools throughout the State.

From O. B. Pierce of Oneida, on the Educational Condition and Statistics of the several States of the Union.

From Prof. Taylor Lewis of Union College, Schenectady, on Synthetical and Analytical Modes of Teaching.

From T. W. Valentine, of Albany, on the *Peculiar Duties and Responsibilities of Teachers at the present time.*

From D. P. Lee of Buffalo, on the Profession of Teaching.

From W. F. Phelps of the State Normal School, Albany, on School Classification.

Prof. J. B. Thomson, of New York (formerly of Auburn,) on the training of the moral faculties.

An Essay may also be expected from Miss Susan A. Bandelle, a distinguished Teacher of Chataque County.

Other business of importance to the cause of Education, and perhaps other Lectures in case of the failure of any of the above-mentioned, will be presented to the Association.

At no time since the organization of the Association have the Teachers and friends of education throughout the whole length and breadth of the State, been called upon for a more deliberate, judicious, and at the same time decided expression of opinion, than at the present time.

From the character of the appointments, the diversity of the topics to be considered, and from the advantages afforded from this central place of meeting, high expectations are entertained that the annual meeting of 1850 will exceed in importance and interest any which have preceded it.

The Erie Railroad Company will, if they are properly protected against imposition, give passages for half price and it may almost be presumed that the liberal managers of the Roads between Albany and Buffalo,

(as they have hitherto done,) will do the same when our application comes properly before them. The Committee of Arrangements in this city, of which S. S. St. John is Chairman, will attend to the providing of the best accommodations to Delegates at reduced prices.

The Educational Convention.

SYRACUSE, Wednesday, July 10—A. M.

A very large delegation met this morning at nine o'clock. The Hall was full, though hundreds are yet on their way hither. The Convention being called to order, Mr. S. S. Randall of Albany was elected temporary Chairman. On taking the chair he remarked that this Convention had assembled to consider the greatest question that could interest mankind. The question is whether the Schools of the State shall be *Free Schools*—whether the opportunities for obtaining a good education should be secured to every child, and whether those opportunities shall be freely afforded to the end that the children of the poor can enjoy them. Last year the Free School law was submitted to the people and they declared by an emphatic majority that education should be freely afforded to all. An outcry was made against this law in consequence of the selfishness of some who are now taking advantage of some defects of the law to procure its repeal by the people. We are met to consult together for the safety, not so much of the law as it is, but of the Free School system itself.

The subject of Education is nothing new in the philosophy of the world. It has been discussed from the earliest times. Plato, Socrates and all the philosophers of all ages have discussed this great question. But the blessings of education have previous to the nineteenth century been confined to the few, and we are met here to secure them to the whole people. We say that all should be educated, and that the property of the State is bound to educate all the children of the Commonwealth. Every thing good and great to man is connected with this subject. It appeals not to the selfishness but to the generosity of the people. It is not expected that individuals will make dollars by feeing their schools, but infinitely greater wealth than that counted by gold and silver will be reaped by our children and our grand-children. The moral and intellectual development of the people depends upon it, and on the freedom of our schools depends the future glory of the Republic.

A Committee was then appointed to report permanent officers for the Convention.

Mr. Van Zandt, Editor of the *Syracuse Daily Star*, then announced the death of the President, and moved in token of respect, that the Convention now adjourn until 9 o'clock P.M. This motion was waived for the appointment on Address and Resolutions. A Committee of seven, consisting of Sedgewick, Greeley, Steele, May, Beckman, Coburn and Phelps, was appointed. Mr. Pierce, author of a new grammar, moved to amend the motion for adjournment, to wit: that the Convention adjourn until 12 o'clock, when the

Convention shall be permanently adjourned. He said that we had met to consider a question connected with the interests of man, and he would say, "Let the dead bury their dead," and let us consider the welfare of the living. He felt as deeply as any one in view of the national calamity, but the spirit of the dead would bid us "God speed" in our deliberations. The motion to adjourn until 12 o'clock was carried nearly unanimously.

SYRACUSE, Wednesday, July 10—12 M.

The Convention met pursuant to adjournment. The Committee on Organization reported, for permanent officers:

President—CHRISTOPHER MORGAN of Albany.

Vice Presidents—J. E. CAREY of New York, Wm. H. LEGGETT of Westchester, ASAHEL STONE of Madison, HENRY MANDEVILLE of Albany, O. G. STEELE of Erie, HIRAM PUTNAM of Onondaga, Wm. F. Cady of Oswego, CHAS. B. COBURN of Tioga.

Secretaries—Wm. L. CRANDALL of Onondaga, H. K. VIELE of Erie, D. C. BLOOMER of Seneca, Wm. F. PHELPS of Albany.

The Report was unanimously adopted. It was then

Resolved, That the Delegates from each county report their names to the secretaries immediately on assembling this afternoon.

CHARLES B. SEDGWICK then offered the following resolution:

Resolved, That we have heard with profound regret of the sudden and unexpected death of the President of the United States, and, in token of respect to his memory, we do now adjourn, to meet at 2 o'clock this afternoon.

Mr. J. E. CAREY rose and remarked that we have all been startled by the melancholy news of the death of the President of the United States. The gloomy message has been borne on the wings of lightning, as it were, to the remotest corners of our great Republic, and a great nation is now in mourning. It is our duty to regard this national calamity, and publicly signify our appreciation of the event. One of the most important crises that any nation ever experienced is now upon us, and in our critical situation the Chief Magistrate of the Republic is taken away. But our people are prepared for any emergency. They are abundantly able to meet any event. *Nil est desperandum*—let us not despair—for if not the successor of our deceased President, others will be found qualified by their wisdom to guide the Ship of State safely through the storm that has so long been agitating our political ocean. Let us, then, adjourn, and, while we reflect upon the calamity which many regard as the severest that could befall us, let us also consider the great object for which we have assembled. I am most cordially second the resolution.

It was unanimously adopted by a rising vote, and the Convention adjourned accordingly.

AFTERNOON SESSION—July 10.

House called to order at 2 o'clock. Present, a very large delegation—house full, with a fair representation of the beauty of Syracuse. That's it; truth is with the ladies and the ladies are with truth. Every reform which appeals to the holiest feelings of the breast, and purest emotions of the soul, is sure to receive the countenance and support of the ladies. And to him who is disposed to vote against the Free School Law this fall, we would say listen attentively to your wife and your daughters, if you have any, and your vote will be placed in the right box. The Secretary, Mr. Randall, introduced the Blakely Family, who sang most beautifully the following song, to the tune of "The Old Granite State":

APPEAL OF THE CHILDREN.

BY MISS LUCY A. RANDALL.

We have come from the hill sides,
From the strong, mighty cities,
From the green shadowy forests
Of our own Empire State:
We are all joined in asking,
We are all joined in asking,
We are all joined in asking,
That our schools shall all be free!
That the child of the poor man,
That the child of the toiling,
That the child of the rich man,
May all share in learning's light.

Lying hidden in our pathways,
Are the snares of temptation,
Oh, then, help us to avoid them,
By giving us the light:
We are all joined in asking,
We are all joined in asking,
We are all joined in asking,
That our Schools shall all be free!

We ask that our footsteps,
Through this earth's weary valley,
Shall be brightened, cheered and guided
By learning's beacon star:
We are all joined in asking,
We are all joined in asking,
We are all joined in asking,
That our schools shall all be free!

We have come from the hill sides,
From the strong mighty cities,
From the green shadowy forests
Of our own Empire State.

The President of the Convention, Mr. MORGAN, was then introduced, and on taking the chair, remarked as follows:

That he was thankful for the honor that had been conferred upon him. He was sensible that the deep gloom that now enshrouds our minds in view of the death of our Chief Magistrate, has, in a measure, un-

fitted us for our business. But he trusted that we should do something for the good cause of Education. He came to this Convention in common with the numerous assembly, as a friend of Free and Universal Education, and to inform himself of the wishes of the people who have sent their Delegates to this Convention. He was attached to no particular mode of carrying out the great principle, but as one of the free citizens of New York, he came to claim for every child that degree of instruction in science, literature and morality, that is necessary to enable the child of the poor man to stand up, the equal of the child of the rich; and that starting with equal advantages, the prize may be won by the most meritorious. He respected the large class of his fellow citizens who oppose the law, yet whatever reproach might be brought upon him, he should do all he could to advance the Education of all the children of the State at the expense of those who have the means. He was told every day by some one, "Why, I have educated my children, and why should I pay for the education of the children of others?" He would tell all such that they may not have a child in the Poor House or Penitentiary, and yet they are paying something every year for the support and education of children of others who are in Prisons and Poor Houses. Let us suppose our children at the Common Schools and not at the Prison. But he said he came to be instructed on this momentous question, and would take his seat.

The Committee on Resolutions here reported, and Mr. GREELEY subsequently read the Address, all of which you will get in whole.

The Convention took up the resolutions *seriatim*, and seemed to be passing them without dissension, when

Mr. PIERCE hoped the Convention would not be too hasty. It is easy to pass resolutions, but it is not easy to carry them out. He wished to learn from some of the eloquent men of the State that the souls of the delegates may be fired with enthusiasm, and go home and electrify the people on this great question.

Mr. BLOSS being called, said if the Convention wished to hear from an ice-breaker, he was on hand. [Laughter.] What are we met for?—To repel an invasion that is threatened against the free education of the people. Our people have offered bounties for wolf's scalps, and the tax was paid without a murmur. We tax the people for the support of a public jail and penitentiaries, and the tax is generously paid—but when we propose to educate the children, so as to overthrow our jails, penitentiaries and police, we find it necessary to call Conventions and arouse the people in order that the rich may be induced to pay a tax for the elevation of the people. He was glad that the people had been excited on this subject. There was a Providence in forming the Free School law to the end that this subject may be discussed, and the people waked up to the subject of universal, free and thorough education. He said that in Rhode Island all the youths are enabled, free of expense, to obtain all ex-

cept a collegiate education. This amount of instruction costs only \$4 per scholar, and it has been found that this expense is less than nothing—for more than this amount is saved in the morality and good order produced by education. We should adopt the Athenian rule that *men*, and not *soldiers*, are to be educated. We should not stop in our educational progress until all from the rising to the setting of the sun shall enjoy the amplest means for a thorough instruction. Nothing limits the extension of this principle except Avarice, Ignorance and Slavery. Our mission is to overcome all these great evils, and to accomplish this or demand free and universal education.

Father WALDO then arose and said that he once resided in Rhode Island, and thirty years ago not half of the people could read and write. In some families, consisting of seven or ten persons, no one could be found able to read! Now, what can we say of this State? She has a more thorough educational system than any other State of the Union? He was in favor of a good scientific and literary education, but he could not overlook the moral sentiments. The Bible is the great regenerator. The more we educate men without the Bible the greater villains do they become. If we would rob our poor houses and penitentiaries of inmates we must introduce the Bible, and if the law would enjoin its use in our schools, our counties can soon say as some of the counties of Connecticut report that not an individual is confined in their jails. He had visited one hundred school districts and he had found many teachers who were Infidels or Universalists. This would not answer. We must have the Bible. He had visited the penitentiary at Auburn, and had found that not one in seven had ever been taught the commandments, but on the contrary, they had been brought up in violation of the Sabbath and the sound doctrines of religion.

Rev. SAMUEL J. MAY then rose, and said that everywhere the objections to the law were made to some subordinate portions of it. He would leave it to those experienced in legislation to say whether any such law was ever made entirely free from objections; if not, then we should sustain the law as a whole, and endeavor to correct the defects. He said he feared that the objection lies back of the defects of the law, and was aimed at the law itself, and the great principle of Free Education. He said that the expenses of every community, incurred for the preservation of order, were due to the ignorance of the people, and the cheapest mode of governing mankind is to educate them. The object for which we aim is Free Schools, and not any particular law. We want that settled, and then we can form the laws at our leisure. He feared that, if this law be defeated, it will be a long time before another can be enacted. He knew how great had been the change wrought by the Free Schools of Rhode Island. Let us imitate her example. We should aim to add something to the legacy we have received from our fathers, and if possible we should

do that for posterity which will induce our children, when they inquire for the fathers of their heritage, to speak of us also as among the fathers! Our Republic is to be just what our children make it, and our children will be as we educate them. Can we point to a child, and say that he will not, some day, be so situated as to effect something either for the weal or woe of the Republic? In this country, every individual should mean something, and be enabled to be something. He related the case of a noble man in old Plymouth, who told him, when talking about establishing a Normal School, that he would give \$2,000 for that purpose. He asked him how much he was worth? "That," said he, "is an impudent question—but I am worth \$7,000, and, having four sons, can easily afford \$2,000 for their educational welfare, and for the improvement of all future generations!" Blessed be God, continued the speaker, no man lives to himself and no man dies to himself. We all live for each other and for posterity.

Mr. STARR of Rochester followed Mr. May, and remarked that he fully endorsed the principle that the property of the State shall educate the children of the State, no matter who may own the property or who may have the children. What education do we want, he inquired? For his part, he would have every child thoroughly instructed in science and literature, but this is not all; they must be thoroughly educated. He fully accorded with his venerable friend, Father Waldo, that we must have the Bible in our schools. The Bible is the book which gives us the divinely authenticated record of the first three thousand years of the history of the world. From it, and it alone, we derive all our notions of God, our duties to him and our fellow-men, and consequently all those virtues by which vice, crime and misery may be overcome. He repeated that we must have the Bible in our schools to make education effective.

Mr. MAWDEVILLE then rose and said that the principle on which he advocated Free Education to all was, that our Government imposes upon each citizen the obligation to vote. No man can avoid the ballot box without avoiding a great responsibility. Some tell us that the polls is not the place for a good man; but I say that is the very place for him, and the very worst place in the world for a bad man. The grand objection, he said, which is urged against the law is that it obliges one man to pay for the education of another man's children.—But he would tell the objector that education will add to his wealth; for property is always of greater value where the people are the most intelligent and virtuous. In Massachusetts the people are every year adding to the school fund by taxation, and hundreds of thousands of dollars could be readily voted to the purpose of education, while we are grumbling about a few cents. He spoke of the time when there was a struggle in Hartford, Conn. to obtain Free Schools. There was a wealthy man

there to whom the friends of the measure applied, and he heartily co-operated with them. He was seen on this and on that corner of the street talking earnestly to a group of the people, and he made this reply to those who objected to the right of compelling the rich to contribute for the education of the poor: "My property, in Worcester, Mass. was increased in value 15 per cent. by the Free School system; that is the way I was ruined there, and I wish to be ruined in the same manner here."

Dr. LORD of Columbus, Ohio, then addressed the Convention. He appealed to the people of the Empire State in behalf of the Great West. The West looks to the East for an example in all improvement, and if this law be defeated this Fall it will greatly impede the progress of educational improvement throughout the whole West.

HORACE GREELEY was next called for, but instead of making a speech he would read the Address to the People of New York. The Address was read amid the cheers of the Convention, and it was most enthusiastically adopted.

Mr. THOMPSON of Erie then suggested some objections to the Law, and advised the Convention not to overlook them. He said that District No. 1 pays but two dollars on the thousand, while No. 2 pays four dollars on the thousand. How will you answer this objection?—on account of the singularity of the law?

Mr. McMasters of New-York was then called out, and he opposed the system itself. The State is assuming authority which does not belong to it, in prescribing a system of education and taxing the people for the support of schools. It purposes by this to invade the family sanctuary and rob the parents of their authority over the children. Each one is to use the products of his toil as he pleases, and all contribution for education should be made as a matter of charity. He spoke of religious instruction, and said the State proposes to invade the province of the Church. Even the Address says that "Education ignores religion." [Mr. Greeley here corrected him—the Address says "*dogmatic* religion."] What religion, asked Mr. McMasters, is without dogmas? Even the Socialists have dogmas. God, they say, is a passion in every man that nerves him to action, and this is one of their dogmas.

The debate here assumed a catechetical form, and I will not follow it.

The "Blakely Family" then sung "The Good Time Coming," and the Convention adjourned, to meet at seven o'clock this evening.

EVENING SESSION—July 10.

Mr. MAY introduced the debate of the evening by relating an anecdote of Gen. Harrison, which he thought peculiarly appropriate, as he also, as Gen. Taylor, died while President of the Republic. The gardener of Gen. Harrison requested him to purchase a watch dog to guard the grapes from the

thefts of the boys. Said Gen. Harrison, "Get a teacher, and you will save both the boys and the grapes."

Mr. BASCOM of Rochester, an opponent of both the Law and the Free system itself said, a challenge had been thrown out by Mr. Randall, and he would accept it. He had no sympathy with that sordid meanness of avarice which would withhold education from the poor. He found no one in the Convention willing to swallow the law as it is, nor no one who denied the right of every child to a good education. He thought an unwise course had been hitherto pursued by the State. At an early day the public lands of the State were pledged for the education of the people. The State comes in possession of \$275,000 annually as a School Fund. This should have been applied to the education of the poor. We had heard much of the school system of New-England, as superior to that of the Empire State. But a Senator of this State showed by statistics last Winter that New-York stood higher in this respect than any other State of the Union, or nation of the earth. He objected to the law and the system, because it had not secured the good will of the people—for good will is everything in carrying out any enterprise. He then spoke of the bad effects of such a law in diminishing the interest of the people in education and weakening the incentive which is necessary for true improvement. He instanced the peasantry of a certain district of Europe who, some years ago, were industrious, virtuous, brave and happy; but the Church stepped in and by her bounties, which she dispensed with a liberal hand, that peasantry has now become the Lazaroni of Italy. But not to follow Mr. Bascom through his speech, the other points of which were of little importance, I will give the two propositions which he submitted. 1. Real and personal property should be placed on the same basis as to taxation. Personal property is not now half taxed because of the deduction on account of debts; while debts are not regarded as real property. 2. Public institutions, such as banks, railroads, canals, &c. should not be taxed for education in the localities where they are situated, but should be taxed for the general school fund.

Mr. RANDALL then read a beautiful lecture on the duty of parents as to the education of their children.

Mr. GREELEY was then called out and commenced by giving a toast which his friend Bishop Hughes offered on a certain occasion: "Honor to New-England, the Mother of School Houses and School Masters." Why is New England entitled to this distinction? It is because of her early movement in behalf of Education. He then spoke of the objection that, the State has no legitimate power to educate the children. What is the State? Who constitute the Commonwealth? The people are the State and we the people can do, by our majority, what may be

deemed essential for the general good. All concede to the State the power to build jails, prisons and poor-houses, and why has not the State power also to build school-houses which will remove the necessity for prisons and poor houses? He noticed the argument that we cannot teach religion without teaching dogmas. He did not conceive dogmas essential to religion. He knew that religion, as the Apostle James says, is that which is pure and undefiled, to visit the fatherless and keep ourselves unspotted from the world. There is no danger in the great doctrine of love to God and love to men. Why should dogmas be linked with this beautiful principle! We do not propose to banish this kind of religion from any of our schools. The contest, he said, was between universal education on the one hand and popular ignorance on the other. He spoke of the greater prosperity of our schools under the new law. The number of schools have greatly increased, and who can oppose a system that gathers our children in the school-house? He spoke of a certain township where a wealthy man ruled at his pleasure. There they employed a male teacher at \$12 per month and a female teacher at \$1 per week, both boarding themselves! Now, we should secure good teachers in every district at good pay. He concluded by hoping that this is to be an era in the history of New-York, as it will be if we push on this Free system of Education.

The PRESIDENT, Mr. Morgan, then took leave of the Convention in a most beautiful speech. He advocated the most thorough education, and hoped to see the time when every school would be a college. He spoke of the charge of despotism that had been made against the Free School System. After proving that Education can so elevate every mind that virtue instead of vice will abound, happiness instead of misery prevail, and independence instead of servility shall distinguish every individual. We impose taxes for the support of the police, the prison, the poor-house and the asylum; why is not this despotism also? He would tax the people for such an education as will do away with all these and make true men and women of all our people. If this be despotism, exclaimed the speaker, God grant that such despotism may increase and flourish in this State, and throughout the world. Let us declare in thunder tones that every child has a right to an education; that every child *shall* be educated, and that the law shall draw from the pockets of those who have the money and *not the heart* to contribute of their abundance for such a glorious enterprise.

A letter was then read from Dr. Nott, strongly favorable to Free Schools, and the Convention adjourned to meet at 8 o'clock to-morrow morning.

THURSDAY MORNING, July 11.

During the session this morning speeches have been made by Mr. Walker of New-York, Mr. Randall, Mr. Pierce, and others. Messrs. Randall and Pierce made the principal arguments. They went

over the whole ground, but the principal points made have been already noticed. Mr. Randall stated that he had instituted such inquiries as satisfied him that the new School Law had brought 100,000 children into the schools of this State. He spoke ably of the relation of Education to Crime, clearly showing that Crime diminishes as ignorance is overcome. Mr. Pierce made an able and eloquent speech, and among many things which I have already reported, said that he protested against letting the sentiments go out as the opinion of this Convention that intellectual education does not promote morality. A man must know the right before he can act rightly, and intellectual development is necessary to this end. No, one fully knowing a certain course is injurious to himself, will pursue it. But he would not depreciate moral culture, he would "go high as Heaven to save his children from going deep as hell." To the objection that the State has no right to tax the rich for the education of the children of the poor, he made a most satisfactory reply.—Whence comes all wealth? It is derived from labor. His friend is now worth \$500,000, who, a few years since was not worth 500 cents. How did he procure his fortune? He employed poor men year after year, and from the labor they performed has obtained his wealth. All fortunes come from labor—and shall those who are so lucky as to obtain wealth from the labor of the poor now refuse to contribute a small portion for the education of the children of the poor who have earned their wealth? It is but justice that they should do so. Every laborer should not only receive enough of all things for his physical comfort, but also that which is of infinitely more value than gold and silver—intelligence and happiness. The toiler earns all our wealth, and therefore the property of the people of the State is bound to defray the expense of the most thorough education of the children of the State.

The Convention has steadily resisted all attempts to introduce any matter foreign to the great principle of Free Schools. I send the resolutions that were adopted at 10 1-2 o'clock this morning.

L. A. HINE.

AFTERNOON SESSION.

Correspondence of The Tribune.

SYRACUSE, Thursday, July 11.

This afternoon two resolutions were added to the series I sent in my last. The following are the resolutions complete:

1. *Resolved*, That the proposition before the Convention and this State is not, that our present Common School Law, in all provisions and details, is perfect, but that this Law should be maintained in so far as it provides that our Common Schools shall be free to all the children of the State.

2. *Resolved*, That the principle upheld by this Convention, the principle which should be fixed and established in the political economy of this State, is, that "the property of the State should educate the children of the State;" or, in the words of the 1st section of the act, that "*Common Schools*

in the several School Districts in this State, shall be free to all persons residing in the District, over five and under twenty-one years of age."

3. *Resolved*, That the true welfare of a State is to be attained not wholly by highways and canals, by asylums and penitentiaries, by a police and standing army, but by the development of the physical, intellectual and moral energies of the people—therefore, if the former should be sustained at the public expense, much more should the thorough education of the whole people be amply provided for from the same source.

4. *Resolved*, That the emphatic vote of the people at the last election, in favor of the Act establishing Free Schools throughout the State, was clearly indicative of the deliberate sanction and approval of the principles which dictated the enactment of that law, and that no defect in the subordinate details of the provision thus made for the universal education of the children of the State, can warrant or justify the abandonment of that principle, or the total repeal of the law.

5. *Resolved*, That we pledge ourselves to use every proper means of influence in our power, individually and collectively, to procure the renewed sanction of the people to the great principle of Free Schools, as the only sure and effectual palladium of their freedom, happiness and prosperity; as the best safeguard of their rights, and the surest preservation of those noble institutions handed down to us by the fathers and framers of our Republic.

6. *Resolved*, That we are opposed to the old School Law, because its operation was contrary to the principles of Democratic Government; while it professed to be liberal it gave the avaricious parent an excuse for keeping his children from the schools; while it should have furnished intellectual aliment free to all the children of the State, it virtually drove thousands from the school houses, by wounding their pride and branding them as paupers; while it should have discriminated between the right of the child to public beneficence, and that of the child it often treated unkindly, and blasted the hopes of the former on account of the improvidence or misfortune of the latter; while it was far better than no system of Public Education, it did not supply the wants of the rising generation who were calling for "light, more light still."

7. *Resolved*, That we will most cordially unite with the people of this State, and recommend to the next Legislature, such an amendment of the act of 1849, establishing Free Schools, as shall make the expense of supporting such schools, over and above the revenue of the Common School Fund, a charge upon the real and personal property in the State, county, or town, equitably assessed according to a just and fair valuation of such property, and make such other amendment of the law of 1849, as they in their wisdom shall see to be best, and we recommend that a memorial be circulated in each district of the State, embodying such alterations as to the inhabitants of each district may seem desirable.

Resolved, That the friends of Free Schools be requested to procure the publication of the address and resolutions of the Convention in all the newspapers of their several counties throughout the State, and we earnestly invoke the aid of the Press in support of this great mission.

Resolved, That it be recommended to the friends of Free Schools in each County to hold a Convention at their County seats, on the 1st Thursday, in October next, or some more convenient day, for the purpose of organizing and preparing for the election.

A report was also made for an organization for efficient action, with the following plan: The appointment of four classes of Executive Committees:

1st. A Central Committee to be appointed by this Convention, consisting of seven persons, resident in the city of Syracuse.

2d. A sub-Committee of three in each County, to be appointed by the Central Committee, and to reside in the Shire Town of said County.

3d. Another Committee of three in each town, to be appointed by the respective County Committees.

4. A District Committee of three in each School District to be appointed by the respective Town Committees.

It shall be the duty of these Committees to procure and direct the operations of public speakers to lecture, if possible, in every School District in the State; to publish and circulate all documents tending to the general enlightenment, and to devise and execute such other measures as will in their estimation promote the same great object.

The following persons were appointed as the State Central Committee :

Charles B. Sedgwick,	Harvey Baldwin,
William Jackson,	D. P. Phelps,
Wm. L. Crandall,	J. M. Winchell,
A. G. Salisbury.	

A random discussion is going on concerning Catholicism, Protestantism, Socialism, &c. which amounts to nothing, as such discussions are apt to do. At 6 o'clock, P. M. the Convention adjourned *sine die*.

L. A. HINE.

SCIENTIFIC EXCHANGES.

LETTER FROM MR. HOLBROOK AND MRS. JUDGE MCLEAN.

WASHINGTON, April 30, 1850.

S. S. RANDALL, Esq. :—To report progress in full since my last would require a large volume. To avoid a tax so heavy, both upon your patience and my time, I send you a letter just received from Mrs. Judge McLean, of Cincinnati, an able and worthy, though a silent counsellor in the supreme court of our nation. She does not belong to the class who say "be ye warmed and filled," but to the doers of many noble deeds. She travels with her honored husband through his judicial circuit, where her enlightened mind and noble christian heart have a rich as well as large field to plant seeds of righteousness, and of fruits not subject to decay by time, but constantly to grow richer and riper, till ready for transplanting into a heavenly soil. But she can best speak for herself :

CINCINNATI, April 22, 1850.

MR. JOSIAH HOLBROOK :—I had the pleasure, my esteemed friend, of receiving your letters a few days since, and thank you for the kind sentiments expressed in regard to myself. I do, indeed, feel with you, an intense interest in the progress of the philanthropic effort to extend, scientific intelligence and industrial associations, which, for many years, you have so ably advocated. May God prosper your efforts, and be assured that He will crown with success a work of such comprehensive good, inclusive of utility, fraternity and happiness.

The present is an important era, as viewed by the Christian philosopher. Never have the Watch-

men seen eye to eye so clearly. Never has the desire for universal peace and good will to man prevailed so widely as at this time. Although tumults, discord and chaos exist in political governments, and vice and dissipation strive for the mastery in social organizations—yet, it is evident that the determined purpose of Christendom is the subversion of error, a nearer approach to National Brotherhood, and the unity and elevation of the human family.

Allow me to say that I consider your scheme for reciprocity of productive labor, moral amity and mutual benefit, as an important feature in the signs of the times. I wish you success in the "National Movement" you propose, which has for its basis general intelligence, good morals and self-education. The value of correct training of the thoughts and habits of children cannot be too highly estimated. I trust I may be able to present the subject acceptably to the consideration of our Common School Superintendent, and other friends of education in Cincinnati.

I have to day received the elaborate and highly pleasing offering of a port-folio, filled with the beautiful work of the dear children under the influence of your valuable instructions. My heart filled with emotion and my eyes with tears as I examined each specimen with admiration and care, and reflected that their young hands were employed, while their precious hearts pulsated with kindly feelings for me, in preparing this offering of love. Thank them for me; I consider it a great honor and a great privilege to be thus noticed. May the Lord bless them, and infuse into their young minds a large share of his heavenly grace. And as they grow in years may they experience an increasing desire for science and the arts, benevolence, industry and religion; with a just estimate of the future accountability and true dignity of their being.

With great Respect,

SARAH BELLA MCLEAN.

The "offering" referred to, consisted of a Port-folio neatly worked with worsted, in several appropriate insignia and the address "FOR MRS. JUDGE MCLEAN" and sundry contents, such as drawing, writing, needle-work, illustrations in practical Geometry, the elements of mechanism, &c., all the work of young hands in Washington and New York. On the return of Mrs. McLean from the National Metropolis to the *Great Western Emporium*, she took with her a Cabinet of Nature and Art, consisting of minerals, illustrations of crystallography, &c., &c., collected and prepared by the joint efforts of herself and son, in company with several other mothers and children, families of members of Congress, engaged in the same interesting and instructive work. An arrangement is entered into extensively among the members, to take or send to their homes Cabinets of Geology, designed as Beginnings of extended collections, both of N

ture and Art. Let all the Members of Congress thus plant the seeds of science in their respective districts, and their neighbors unite in cultivating and scattering that seed for the common benefit of themselves and each other, and disunion will be forgotten under hearty reciprocating efforts to realize and enjoy, intellectually, morally and socially, as well as politically, the blessing of a Union "one and indissoluble."

To carry out fully the purposes of collections, thus forming at the heart of the nation, similar work should be vigorously and generally entered into by young hands, animated by warm hearts, all over the nation. I, hence, cannot make a better suggestion, than for every pupil in every school receiving the Journal conducted by your hands, or any hands, to commence without delay the forming of "CABINETS OF GEOLOGY," and of Nature and Art generally; the names, properties and uses of specimens thus collected will not be far behind the collections themselves. Among other measures for the purpose, persons competent to the undertaking will travel and hold meetings for lectures, making them a prominent object to describe, name, label and distribute, specimens collected at the meetings held for this specific purpose. These measures, aided by collections properly labelled, classified and arranged, now being prepared in great numbers at the National Metropolis, to be distributed to a large portion of congression districts by the hands of their respective representatives, will eventually change the whole country into one great "Cabinet of Nature and Art," the natural resources of the country will be developed and applied to purposes of science and of wealth, and American citizens generally grow richer, wiser and better. Such an object, I am fully aware, it is the aim of your efforts to promote, no less than those of your

Very true Friend, JOSIAH HOLBROOK.

S. S. RANDALL, Esq.

FREE SCHOOL CLARION.—This is the title of a campaign paper established at Syracuse, by W. L. CRANDALL, Esq., one of the ablest and most efficient friends of Free Schools. It will be an invaluable adjunct in the impending contest, and we trust it will receive the universal patronage and liberal support of our friends throughout the State. Its columns are freely opened to the views and arguments of our adversaries; and its sole object is the diffusion of reliable and valuable information with reference to the merits of the controversy. Mr. CRANDALL is a strong and vigorous writer and a correct thinker; and no man in the State is more enthusiastically attached to the great principles he advocates.

Prospectus of the Free School Clarion.

Shall, or shall not, New York have Free Schools? This question is to be decided by the electors of this State, at the polls, in November next. It is admitted by all, that the question is one of immense and absorbing importance.

Yet this question has never been discussed before the

People of New York. It was not discussed in 1841. It was never discussed within the borders of the State, except at the State Superintendent's Convention, in 1846, and at the State Free School Convention at Syracuse. No County or Town or Neighborhood meetings have been held, at which the Principle, the Right, the Policy, the Economy, or the Superiority, of Free Schools, were discussed. The Press of the State has not discussed it. The Pulpit has not discussed it. In no form have the important facts and arguments which control this great question been presented to the people at large.

The object of the **FREE SCHOOL CLARION** is to meet this state of the case. It will contain a full account of the History of the Common School System; its Organization; its Results. It will also give every view that the best minds of the State can present, for and against Free Schools. It will contain all the reasons why the change should be made; why the late system does not meet the demands of the present age. In our opinion the **CLARION** will be found most valuable for preservation, as furnishing interesting matter not to be found in any existing publication. It is almost superfluous to say, that this information and argument are indispensable to the right decision of this Cause at the election.

Each No. will contain an able article written by some Opponent of Free Schools. Opponents, as well as friends, will read the Clarion with interest, for both sides will be presented. The object is to have the question understood.

The **FREE SCHOOL STATE CONVENTION**, held at Syracuse on the 10th and 11th July inst.,—which was the largest and ablest School Convention ever held in New York, if not in the Union—unanimously adopted the following resolution, offered by S. S. RANDALL, of Albany:

"Resolved, That we approve of the establishment of the **FREE SCHOOL CLARION**, at the city of Syracuse, for the purpose of disseminating as widely as possible information in reference to the Free School question;—and recommend its general circulation, together with that of the Address, adopted at the Onondaga County Teachers' Institute at its last session, and the Address of Chas. B. Sedgwick, Esq., at a previous session of the Institute, among the friends of Free Schools throughout the State."

The First No. of the **CLARION** was issued on the 10th of July. The Second will contain the Address of the Convention, from the pen of Horace Greeley, and the Resolutions. It will be printed on good type and good paper, on these terms:—

Single copy,	\$0 25
Four copies, one address	1 00
Ten " "	2 00
Fifteen " "	3 00
Twenty-five " "	5 00
Fifty " "	8 00

It will be issued Weekly, in Quarto form, and one number will be issued after the Election, giving the returns, and suggestions as shall naturally arise from the result.

Address W. L. CRANDALL

Syracuse, July 12, 1850.

ONONDAGA: OF Reminiscences of Earlier and Later Times. Being a series of Historical Sketches relative to Onondaga, with notes on the several towns in the county and Oswego. By JOSHUA V. H. CLARK, A. M., corresponding member of the N. Y. Historical Society. In two volumes: Syracuse: Stoddard & Babcock.—1849.

We have looked over these volumes with much interest and pleasure. They comprise a very faithful and we believe accurate account of the early history and settlement of the flourishing and enterprising County of Onondaga—second to none in the State in all the essential elements of prosperity and true greatness. As a valuable contribution to the future history of the state, no less than as a faithful and interesting expositor of one its most important localities, we commend this work to the public attention, and should be glad to see it in our District Libraries.

TO CORRESPONDENTS.—"Prayer," by Miss C. A. Cone—"The Troubadour," "Words to a Mariner," and "Labor," all by N. A. Woodward—and "A Sketch by a London Correspondent," are received, but unavoidably deferred for want of room. Will appear in Sept. number.

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EXTRACTS FROM CRITICAL NOTICES.

This is the most thorough and complete manual of our language yet offered to the public. It has been subjected to the constant, protracted, and earnest labors of a number of scientific and literary gentlemen, who have carefully revised every part of it, corrected all errors, added many thousands of words, enlarged and made more copious as well as more accurate the definitions, introduced throughout synonyms to the words, and in every possible way increased its value and utility. The result of their labors has been the production of an English lexicon, which can not fail to come into universal use.—*Literary World*.

The most compact, comprehensive, and useful lexicon now before the public. An indispensable work.—*Newark Advertiser*.

A good English dictionary is an indispensable book for every profession. This edition of Webster is all that could be desired. Etymologically, it is superior to any that has preceded it, and is, in this department of lexicographic labor, a monument of learning and research. It will always hold the highest rank in this country, and eventually, we suspect, every where.—*Commercial Adv.*

The whole work has been thoroughly revised by Prof. Goodrich, of Yale College, and several important and most valuable improvements introduced, which will give to this edition a pre-eminent advantage over any that has been previously published.—*Observer*.

It appears under new editorial auspices, and shows some marked changes that will add greatly to its value, and place it foremost among all works of the kind among us. We can safely say that, for a dictionary for common use, it has no superior—in our judgment no equal.—*Evangelist*.

This is beyond all doubt the most complete and perfect edition of Webster's well-known dictionary that has ever been published.—*Sun*.

It has come back to us from the other side of the Atlantic, endorsed by the warm approval of the ripest scholars of Europe, as "the best lexicon extant!"—*Pittsburgh Journal*.

It is by far the best English dictionary extant. We rejoice that the public award is strongly ratifying our long-cherished conviction that Noah Webster was decidedly the best lexicographer who has treated of the English language.—*New York Tribune*.

We have no hesitation in saying, that to those who accept Dr. Webster's system, and they are thousands, nay, hundreds of thousands, this volume will be invaluable. The care bestowed on its revision has been great, and its editor's name is a pledge for the ability of its supervision.—*Protestant Churchman*.

It must be regarded as by far the most perfect and reliable dictionary which has ever appeared.—*New Bedford Mercury*.

The highest standard of authority with the learned of Great Britain and the United States. A feature which can not but prove of the greatest utility, is the introduction of a complete Dictionary of Synonyms. Every one who is at all engaged in literary composition feels the necessity of such a work, and none of those hitherto published have been precisely adapted to the wants of the public in this respect. Here the synonyms have been introduced into the main body of the book, so that the synonym of any word is found in connection with its definition, &c. This can not fail to be universally acceptable, and is an entirely novel feature of the work.—*New York Journal of Commerce*.

It must be the standard English dictionary throughout the country. It conforms more nearly than any other to the usage of the best authors, and is in every respect the best work of its kind, for general use, now before the public.—*New York Courier and Enquirer*.

The reader who has occasion to resort to a dictionary, will find in this single volume all he has a right to expect in a dictionary of the English language, and a little more; for he will find many later words and terms explained on account of their frequent occurrence in the best writers. Many of these are found in this edition, in one volume, which we look for in vain in the former edition in two volumes. How it could be published for \$3 50, considering the expense incurred in the revision and preparation, is a secret known only to the trade.—*Christian Advocate and Journal*.

The work, in its present form, is undoubtedly the best English dictionary ever published.—*Mirror*.

The labors of Prof. Goodrich have materially added to the value of this dictionary. He has been engaged in them for three years past, and the application of his acute philological faculties to the task has not been without ample fruit.—*New York Evening Post*.